

Christian Science Sentinel

November 6, 1978

Vol. 80, No. 45

50¢

"What I say unto you I say unto all, WATCH."—Jesus



THE RIGHT TO BE UNAFRAID
LOVE LIBERATES NOW
WHAT HEALS?

- 1833 **Awake with His likeness** Virginia L. Scott
 1835 **What heals?** Ruanne Y. Gentry
 1838 **Love liberates now** Matilda Sapp
 1840 **Cut the current—shut off the error** R. William Alderson
 1842 **Understanding the unreality of evil** Dorothy H. Jones
 1844 **Relevant purity** Louise Haeuser
 1847 **Beyond the symbols** (Poem) Carol Chapin Lindsey
 1848 **The missing link** Arthur Delau
 1850 **Expressing inexhaustible divine energy**
 Sharon Slaton Howell
 1852 **Inversion or reality?** Persis E. Zuber
 1855 **Our living trust** M. Jane Watts

EDITORIALS

- 1857 **The growth we need**
 1859 **The right to be unafraid**

FOR YOUNG PEOPLE

- 1862 **The most beautiful thing** Gertrude E. Velguth
 1864 **No vacancy** (Poem) Karen Christine Lucht

TESTIMONIES AND NOTICES

- 1866 **Testimonies of Christian Science Healing**
 1875 **Christian Science Lectures**
 1878 **"Ideas on Wings"—A Collection of Inspirational Poetry**
 1879 **Letters to the Press**

Photograph on page 1847 by Richard N. Kosman

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

Christian Science Sentinel. Published weekly by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115. Second-class postage paid at Boston, Massachusetts. The design of the Cross and Crown seal is a trademark of The Christian Science Board of Directors, registered in the United States and other countries. Used by permission. Subscription price, postpaid to all countries, one year, \$17.50; six months, \$8.75; single copy, 50 cents.

© 1978 The Christian Science Publishing Society. All rights reserved.

[Printed in U.S.A.]

Christian Science Sentinel®

Marca Registrada

“What I say unto you I say unto all, WATCH.” Jesus

Awake with His likeness

VIRGINIA L. SCOTT

Does this verse describe your waking moment each morning: “I shall be satisfied, when I awake, with thy likeness”?¹ As you open your eyes your first thoughts can center on God, the flawless Principle of all true being, and your oneness with Him. Because He is completely harmonious, and you are actually His likeness, you can claim and bring out harmony during your entire day.

Mary Baker Eddy, who discovered and founded Christian Science, writes, “God is harmony’s selfhood.”² Each day is a gift to you from God, and it is your right to joyfully accept this gift. Most of us wake up sometimes with quite a different view—with sharp remembrances of yesterday’s pain, sorrow, or mistakes, and with apprehension about today. If this sounds familiar, don’t despair—there’s a way out! And it’s a healing way, which is available to everyone. You can awake—really wake up—a lit-

tle more every morning of your life to the satisfaction of knowing what God is, and what you truly are.

Christian Science points out that God's qualities are good; that God is loving, wise, and eternal. As His likeness each individual reflects perfection, continuity, and grace. Therefore you can be free from unhappy memories and fears of a blighted future if, on waking, you immediately claim your rights as one of God's loved sons and daughters and refuse to let negative memories left over from all your yesterdays enter your consciousness. Regardless of the clamor of mortal mind, you can vehemently insist that you have a divine right to reflect God's harmony and goodness each day. The first sentence in the Preface of the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mrs. Eddy, reads, "To those leaning on the sustaining infinite, to-day is big with blessings."³

Why not declare at the moment you wake up that this day is God-given and that you are God-empowered to fulfill its promise. An important prelude to assuring happy awakening is to be sure you establish your true identity firmly in thought before you go to sleep. This can be accomplished by denying the reality of mental malpractice—denying that there is a power opposed to God. The claim that evil can invade your thoughts and make your life miserable is false. You have the privilege, the duty, and the ability, based on the understanding that you are God's likeness, to forbid evil thinking or mental malpractice from intruding into your consciousness. And you can ward off negative thinking by remaining aware of God and of man's oneness with Him. Then there is no room in thought for anything unlike Him. Mrs. Eddy advises, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."⁴

The very thought of an awakening—a fresh start every day—is a thrilling one! If you are thinking, "But my life is so humdrum. I really have nothing to be happy about when I wake up," you're mistaken! You have the opportunity to see good in all those around you, and to bless yourself as well as others by expressing Christly qualities and acknowledging that God's goodness is reflected everywhere. When you wake up,

begin your day with constant, intelligent prayer, declaring your sonship with God and your heritage of freedom from every belief in an opposing power. Then you are bound to establish the kind of day you can rejoice in. Because it's the kind God gives.

¹ Ps. 17:15; ² *Unity of Good*, p. 13; ³ *Science and Health*, p. vii; ⁴ *ibid.*, p. 442.

What heals?

RUANNE Y. GENTRY

God heals. He is omnipotent. Christian Science is effective because its healing method is based on this understanding. All scientific healing is brought about by the divine Mind. A Christian Science practitioner, a friend, or we ourselves can heal by reflecting Mind's power, but the power itself originates and remains in Mind. In truth, God is the only doer.

The realization that God alone is power and that His power is absolute frees us from the crippling thought that our understanding is inadequate or that we are too new in Science or that fear or pain is too insistent. Our healing capability surfaces as we allow divine Love to envelop us in its gentle touch.

Every individual can claim and exercise the ability to express the spiritual insight that is his as the idea of Mind. He can transform the whole body of his experience through an understanding of the true source and substance of his thought. This transformation, while appearing to human view as better health, a healed relationship, or more adequate finances, is really a revelation of man's spiritual wholeness and affluence.

When we glimpse that all good is already at hand, merely waiting to be recognized, the struggle for freedom gives way to a

natural, spiritual buoyancy that lifts us out of the belief in discord. Healing takes place when we stop trying to heal a physical condition and instead become keenly devoted to understanding our present complete and spotless nature. To do this we need to accept the one divine Mind as our consciousness and discard all thoughts unlike Mind—thoughts of anger, resentment, fear, pain. The mental atmosphere is thereby cleared for perfection to appear.

The human is lifted to a higher viewpoint and blessed through Christian Science. "This Science of God and man is the Holy Ghost," Mrs. Eddy writes, "which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man, in contradistinction to the false consciousness of both good and evil, God and devil,—of man separated from his Maker."¹

Healing of disease through Science does not involve changing matter. In truth, there is no matter because Spirit is the only substance. Healing is mental; it comes through correction, or spiritualization, of thought. Sickness is never real. All along it is a suggestion of mortal mind. It never has a cause—physical or mental—for God alone is cause. It has no substance through which to express itself. It is mortal fantasy.

There is nothing head-in-the-sand about accepting the unreality of disease, immorality, death. In fact, viewing creation as a conglomeration of conflicting, intimidating elements is an ungodlike, and therefore an unrealistic, attitude.

God is good. Many believe this unflinchingly, and that God is sole creator. Scientific logic forces the conclusion that the creation of God is exclusively good. Logic carried one step further presses the conviction that sin, disease, decay, are not only unreal but incredible. Why not, then, resist their claims?

Christ Jesus rejected them. His healing works were a constant reminder to those about him of the incredibility of evil. He proved in the most credible way—through metaphysical healing of disease—the impossibility of matter being true substance. He revealed the Christ, God's healing idea, and emphasized that

God alone is the healer when he said, "The Father that dwelleth in me, he doeth the works." ²

God's universe is already and eternally perfect, and it is the only universe. God heals because He is All, and His allness excludes any other apparent reality. We can prove this as Jesus did, confident that the Father does the work. Mrs. Eddy makes clear, "If God heals not the sick, they are not healed, for no lesser power equals the infinite All-power; but God, Truth, Life, Love, does heal the sick through the prayer of the righteous." ³

How freeing it is to realize that we have no responsibility—other than to change and spiritualize our thought—in order to heal! It is not the human mind knowing something about the truth of man that heals. It is divine Truth itself, knowing its own omnipresence, that replaces the grotesque depictions of a mortal sense of mind, mired in its own illusory complexities. Our part is to yield to the scientific fact that we, and everyone, are individual expressions of omnipotent Mind. Our contribution to humanity's well-being grows as we become more conscious of the continuous presence of God's healing power, and as we radiate its blessings.

¹ *Unity of Good*, p. 52; ² John 14:10; ³ *Science and Health*, p. 231.

Next week in the Sentinel

Next week's *Sentinel* will feature articles and an editorial for pre-teens.

Love liberates now

MATILDA SAPP

Progressive freedom from materiality with its built-in troubles is a possibility for everyone. Christ Jesus pointed the way when he said, "Ye shall know the truth, and the truth shall make you free."¹

The truth that releases us from illness or any trouble is found in the understanding of God, divine Love, and of man's inseparable relationship to Him. Healing comes in proportion to our admission that Spirit, God, is the only creator and that His creation is spiritual and unflawed. Man is the complete expression of God. God being infinite, man is His infinite reflection. Man is never subject to the limits of mortality. His natural state is perfection, and the only power governing him is divine Love.

The Bible gives many accounts of people who were convinced that God is divine Love and found freedom through that conviction. Consider Paul and Silas. They were falsely accused, severely beaten, thrown into prison, and their feet placed in the stocks. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."² This was a prelude to the official release of the two Christians. Their singing of praises was more than a petition for liberation. It must have included a grateful acknowledgment of God's love.

Even in the darkest times, we don't have to submit to discouragement. We can surpass the belief in a selfhood apart from God through gratitude that man can never be parted from God, who is perpetually caring for His spiritual creation.

This truth was completely demonstrated by Christ Jesus. He

quickly healed a man born blind, a man who had been a cripple for thirty-eight years, and countless others. When a leper pleaded, "Lord, if thou wilt, thou canst make me clean," Jesus gently enfolded him in love and said, "I will; be thou clean."³ And we are told that immediately his leprosy was cleansed.

As we learn to remain in the consciousness of Love as Jesus did, we will feel God's tender love and express it. We will be assured of our unity with all that is perfect. We can then see the unreality of the carnal beliefs that have seemed so binding.

Christian Science, in accord with the teachings of Christ Jesus, makes no room for bondage. In *Science and Health* Mrs. Eddy writes: "The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death."⁴

Recently I was seized with pain in one of my legs. I could walk only with a severe limp. Immediately I denied the reality of pain and prayed, knowing that divine Love is All, the only power. I firmly trusted the truth of perfect God and ideal man. I knew that man could not be bound by any phase of materiality. But there was no relief. Then I remembered having seen a friend a few days before. I had noticed that she was limping. I had not commented on it at the time, but apparently the condition was very real to me.

I realized I should have denied its supposed reality. However, at that point, with a deep feeling of love, I thanked God for His infinite goodness and love for His creation. In less than half an hour I was completely free.

We cannot accept the belief that someone else is trapped by suffering if we would prove the supremacy of God in our own lives. Divine Love's perfection is for all its children.

Of course, we should not give treatment in Christian Science without request. But we can always deny impersonally the belief of sickness, lack, or any trouble with the truth that it is no part of divine Love or of Love's creation. Then our pure concept of man will not only bless us but will benefit the whole world.

Mrs. Eddy was deeply aware of Love's liberating power, and she has given us much help in our task of learning how to love

as Jesus loved. In her last class she asked, "What is the best way to do instantaneous healing?" After many had answered, Mrs. Eddy said, as one student remembers: "I will tell you the way to do it. It is to love! Just live love—be it—love, love, love. Do not know anything but Love. Be all love. There is nothing else. That will do the work. It will heal everything; it will raise the dead. *Be* nothing but love."⁵

Regardless of how severe a difficulty may seem or how long it has lasted, healing can come immediately through a clear understanding of divine Love and of man's unity with Love. In this all-encompassing Love no illusions of imperfection can possibly exist. Here we see man as God made him, without a flaw.

¹ John 8:32; ² Acts 16:25, 26; ³ Matt. 8:2, 3; ⁴ *Science and Health*, p. 412; ⁵ *We Knew Mary Baker Eddy*, Second Series (Boston: The Christian Science Publishing Society, 1950), pp. 49-50.

Cut the current— shut off the error

R. WILLIAM ALDERSON

One day I was cleaning grass clippings from the bottom of the electric lawn mower. There was no danger that the cutting blade would somehow get started or that I'd receive an electrical shock. I was safe because I had pulled the plug from the power supply.

Then I thought, "Why don't I always disconnect beliefs in accidents and other evils from their supposed source?" I wasn't even tempted to believe that somehow, if I weren't careful, I could be harmed by the mower. Couldn't I be equally safe from every evil belief if I pulled the plug on it—realized that evil is cut off from any actual source of existence?

God is the only real power, the only origin of existence, and He is completely good. If a condition does not come from God, it is impotent. Paul reminds us, "There is no power but of God."¹ And when apparently under Pilate's control, Christ Jesus said, "Thou couldest have no power at all against me, except it were given thee from above."² Jesus denied that any supposed force contrary to God had ability to harm him. Had he not walked away from perilous situations before? Even this time he could have escaped, since he knew where real power lay.

How often do we allow a false, threatening belief to build up in our thought until we see no way to avoid an evil consequence? We need to pull the plug on evil at the outset, to deny power to anything not from God. If it is not good, it has no fundamental reality. We need not fear what isn't real, what doesn't express the beneficence of our divine Father-Mother, Love. Mrs. Eddy states in the Christian Science textbook, "God is infinite, therefore ever present, and there is no other power nor presence."³

You and I have the ability to attribute all might to God and to pull the plug on evil. As we differentiate between true thoughts from God and false notions of error and disbelieve the latter, we will establish our well-being on an unshakable foundation.

¹ Rom. 13:1; ² John 19:11; ³ *Science and Health*, p. 471.

CHRISTIAN SCIENCE PRACTITIONERS . . .

. . . are available and ready to assist you by prayer. If you need help—or if you would simply like to learn more about Christian Science—a worldwide list of those who give their full time to this healing work can be found in *The Christian Science Journal*. You can find this periodical at any Christian Science Reading Room. See the telephone directory for the Reading Room nearest you.

Understanding the unreality of evil

DOROTHY H. JONES

A sometimes misunderstood aspect of Christian Science is its radical stand regarding evil—that evil is nothing because God, good, is All. Consequently, one may find his progress in this Science proportionate to his knowledge of what constitutes the false belief called evil as well as to what he really understands of the nature of God.

Mrs. Eddy writes much on the subject of evil—as to both what it seems to be and what it seems to do. But her conviction that evil, in reality, is *nothing* and that it must be Christianly and scientifically seen and known as nothing is fundamental to the demonstration of its unreality. In her book *Unity of Good* Mrs. Eddy asks: “What is the cardinal point of the difference in my metaphysical system?” And she answers: “This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught.”¹

Christian Science reveals God as omnipotent and omnipresent good and logically concludes that His creation must therefore be wholly good. Consequently, Christian Science explains, the plaguing effects of evil are not natural or inevitable conditions but impositions upon humanity, devilish lies that the carnal, or mortal, mind would tempt us to believe.

Evil beliefs spring from and thrive on mankind’s ignorance and fear of the unknown. Out of this mental darkness come superstitions—and these, in turn, perpetuate belief in the reality of evil. As human thought attributes more and more goodness to the Su-

preme Being, or God, it gains faith, hope, and understanding and begins to lose much of its limited view of existence. The individual who strives to do good and be good more readily accepts the nature of God, good. Indeed, he becomes willing to separate himself and his concept of God from what seems to be evil.

Christ Jesus taught the absolute goodness of our heavenly Father and explained how mankind can know God truly. He said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."² Because God is Spirit and the universe, including man, is His reflection, God's man is spiritual, not material, and subject only to good, not evil.

Until one is enlightened with this spiritual understanding, which comes through the study and practice of Christian Science, one may allow himself to accept as true the testimony of the material senses and be mesmerized into believing in the reality of a material world, rampant with evil. Though evil has never been real, it claims to be quite real in human thought. So, it is here, in individual consciousness, that evil's presumption to power must be understood and uncovered as unreal.

It is through reasoning from the basis of the allness of God, Spirit, that we come to see that evil can have no existence because it does not exist in God, infinite good. Spiritualization of thought enables us to destroy the tendency to believe in evil. This activity includes exchanging the belief of mortality and material existence for the truth of spiritual existence. Refusing to believe the claims of evil and moving in thought from the materially unreal to the spiritually real not only shows us that evil has no identity but deprives it of even the appearance of an identity. Mrs. Eddy points to this profound fact in these words: "Only those, who repent of sin and forsake the unreal, can fully understand the unreality of evil."³

Few individuals would persist in wrong thinking if they knew that right thinking emanates from Mind and ushers in health and happiness. Few would continue to accept erroneous conditions as a necessary part of human experience if they knew their right to harmony as the sons and daughters of God was available for them to claim here and now. When we truly worship God, we know that subduing—overcoming—every suggestion of evil is para-

mount. The Psalmist knew this. He said, "If I regard iniquity in my heart, the Lord will not hear me."⁴ Mrs. Eddy writes, "Because God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually, until it disappears from our lives." She continues, "This fact proves our position, for every scientific statement in Christianity has its proof."⁵

Although the teaching of Christian Science regarding the unreality of evil may seem to some transcendental or merely philosophical, it is actually highly practical. Understanding the unreality of whatever God did not make and the absolute reality of what He did make is the only perfect and permanent remedy for the ills that beset mankind.

¹ *Un.*, pp. 9-10; ² John 4:24; ³ *Science and Health*, p. 339; ⁴ Ps. 66:18; ⁵ *Science and Health*, p. 207.

Relevant purity

LOUISE HAEUSER

What about purity? Does it have any relevance to us, to you and me, today?

Arguments for promiscuity proliferate in our world, suggesting that man is made subservient to materialism. In Christian Science we learn that God is the only cause, the only Father, the only creator. Because man is God's likeness, he can possess only God-like qualities and so must be only spiritual. Man's complete God-likeness constitutes his purity.

Purity is an absence of adulteration or admixture. Where a promiscuous, prodigal, dishonest, or adulterous person seems very much to be, we need to acknowledge the complete idea of God, free from anything unlike God, and lacking no needful thing.

Purity requires something of us—a conscious effort. Mrs. Eddy writes, “We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity.”¹ Purity is expressed in desiring goodness, thoughtfulness, and love to motivate all our actions. Purity is seeing creation as the perfect, complete expression of God. Through this perception of creation, Christ Jesus was able to heal the sick, to bind up those bruised and beaten down by worldly cares and beliefs—to lift the burden of materiality and sensuality from mankind.

Sensuality invites us to accept the physical picture of man and then to attribute to that picture desirable, even irresistible, qualities. Purity strengthens and blesses our associations with others. It supports proper, balanced relationships in life. If we feel confused or bound in any way by sensuality, we can replace the false thoughts of materiality with true thoughts of God’s perpetual love for us, of our Godlikeness and pure spirituality. Then not only will we be freed from anything that would hold us as unwilling captives, but our affections will enrich the lives of those with whom we come in contact.

“The purification of sense and self is a proof of progress,”² Mrs. Eddy says. And elsewhere she writes: “More than profession is requisite for Christian demonstration. Few understand or adhere to Jesus’ divine precepts for living and healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye,—that is, to set aside even the most cherished beliefs and practices, to leave all for Christ.”³ We need to be sincere in our desire to do and act and think rightly. Then we have taken a step forward in our purification.

How can we be sure of our sincerity? We have to ask ourselves some very direct, searching questions and be willing to acknowledge the honest answers. Holding to the absolute truth of ourselves, we need to begin our steps of progress from where our thoughts are at the moment, not from where we wish they were. Then we can see clearly what we are believing to be true of ourselves and others. We can see in what way we are acting on evidence perceived through the physical senses—what sort of wrong information is leading us to be obedient to less than our highest sense of good.

In order to correct such wrong thinking, we first have to want to do so. This process of changing our desires, replacing sensual or deceitful, hateful or vengeful thoughts—any sort of impure thinking—with the spiritual, is purification. It is the path directly out of bondage.

In the Bible we are told that God delights in His servant. “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth.” ⁴ He delights in you and in me—not in the picture of a sensual, material person, which He neither created nor sees—but in the real man He made, as His lovely, pure, whole, free, joyful, Godlike idea. We need to think of ourselves and others in this way.

Jesus didn’t condemn or ridicule the adulterous woman. As far as we know, he didn’t seek a reason for her error and didn’t wonder if it would be hard for her to fully recover. He simply told her, “Go, and sin no more.” ⁵

The Christ, always imparting true and pure thoughts, comes to us right where we are with a healing, a purifying message—with the truth that will encourage us Spiritward and reveal to us what manner of man we actually are.

We can feel pure. We can, deep down, feel good about the sort of person we are. God knows man as pure. He recognizes in man a whole, thoroughly delightful reflection of Himself.

We don’t ever need to accept bondage to the physical world. At any moment we can turn from a false sense of ourselves and experience the good God has for us. Our behavior can be regulated by our understanding that God *is* in control of every aspect of our lives, including our desires, thoughts, and motives. Purity lets us see the truth that man is, and always has been, God’s harmonious, cherished idea. It helps us to understand more about God, which in turn helps us recognize who we really are. Then we are able to prove with conviction, through healed bodies and lives, that we are the pure ideas of God. Jesus said, “Blessed are the pure in heart: for they shall see God.” ⁶

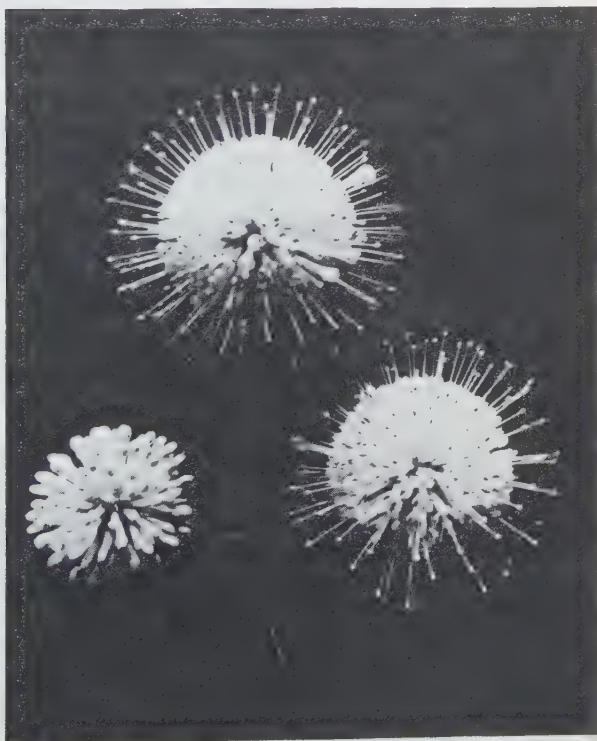
¹ *Science and Health*, p. 241; ² *ibid.*, p. 324; ³ *ibid.*, p. 141; ⁴ Isa. 42:1; ⁵ John 8:11; ⁶ Matt. 5:8.

Beyond the symbols

Crystal, porcupine, exploding star,
or smallest common bloom blown up
hint Life's vitality.

Nature's shorthand, near and far,
at Mind's dictation, typifies
Soul's immortality.

CAROL CHAPIN LINDSEY



The missing link

ARTHUR DELAU

Do you feel comfortable about sharing common ancestry with the apes? What an unpromising origin for man!

Happily, our real existence is not dependent on any material origin, present or past. By contrast we learn from the Bible that man is Godlike: "God created man in his own image, in the image of God created he him."¹

People may be disinclined to accept such an elevated, spiritual explanation of man's origin and may ask for present evidence and proof of this biblical statement. In the quest for proof of a higher origin, we are looking for a link that seems to be missing from human existence—an unseen link to a heavenly Father.

We might accept the truth of man's relationship to God on faith or on an instinctive feeling that this relationship exists—but this attitude can be shaken unless founded on spiritual understanding. And real understanding comes with proof.

We find the link between God and man by acknowledging and accepting the perfect Father-son relationship. This acceptance involves a progressive abandonment of the false sense of a material selfhood evolved from human ancestors—or even animal ancestors. The putting off of a mortal selfhood is the self-denial urged by Christ Jesus in the New Testament.

The realization of our spiritual identity does not involve reaching out to a distant God; it comes with an enlightened spiritual sense that God is ever present and that man is presently and permanently embraced in God, Mind, Life. Man is then found as originally and eternally evolved from divine Spirit.

Mrs. Eddy gives us this challenging pronouncement: "It is

only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.”²

The proof of this divine relationship brings not only inner peace and satisfaction but healing of physical and moral ills and adjustment of economic and human relationship woes. In this and every issue of the *Sentinel* one can read of such healings. They are based on an understanding that man is the expression of God, spiritual and perfect now, that there is no flaw in that manhood because there is no flaw in God. In perusing just six recent issues of the *Sentinel*, I found healings of disease, broken bones, tone deafness, effects of accident, false accusation, employment and financial troubles, the smoking and drinking habits, negative character traits, and depression. Here is testimony to the nobility of man as the creation of God.

Demonstration of the perfection found in man's relationship to God may not come immediately in all phases of one's being and affairs. But the goal is here; the true status of man is at hand. Mankind finds real manhood by advancing in the proof of perfection through better health, greater purity and happiness, a more spiritual love, a higher understanding of God and His reflection, man.

God sees no separation between Himself and man. Through Christian Science we can awake to this unity and find ourselves held securely in His love and power.

¹ Gen. 1:27; ² *Science and Health*, p. 491.

*I am the first, and I am the last;
and beside me there is no God. . . .*

*Fear ye not, neither be afraid:
have not I told thee from that time,
and have declared it?
ye are even my witnesses.*

Isaiah 44:6, 8

Expressing inexhaustible divine energy

SHARON SLATON HOWELL

Vitamins, exercise, or diet will not of themselves make us more energetic. If they seem to, this is simply the result of our belief. But awareness of our spiritual selfhood as God's idea gives us lasting strength.

True vitality is not something we have to get. It is an exhaustless spiritual quality that each of us, in reality, reflects at this moment. Divine Life, the creator and sustaining force of the universe, cannot possibly experience fatigue, nor can His image, man.

Someone once wrote: "On the evening that I first met Mrs. Eddy by her hospitable courtesy, I went to her peculiarly fatigued. I came away in a state of exhilaration and energy that made me feel I could have walked any conceivable distance. I have met Mrs. Eddy many times since then, and always with this experience repeated."¹

Why such revitalization? No pills were doled out, no hands were laid on. Could it have been Mrs. Eddy's view of man as the very likeness of Spirit, as the expression of Mind's ceaseless activity? This spiritual view is available to anyone who will thoroughly study the Bible together with her work *Science and Health with Key to the Scriptures*.

Nothing so enervates us as a life immersed in mere pleasure-seeking and superficial activity—or worse still, idling. God has created His child for so much more!

"But people are sometimes forced into idleness by circumstances," one may say. Life can be full of changes. And some of those changes may decrease our activity for a time. But nothing can diminish our divinely derived ability to reason spiritually. And that is where the action is, where the kind of experience

one will have is decided. The operation of the Christ, Truth, in individual consciousness frees one from the false, finite sense of things. It empowers one to express the inexhaustible divine energy.

The Bible recommends a splendid solution for anyone who feels underutilized: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."² A person need look no farther than this to find all the activity he can handle.

At the opposite end of the vitality question, there is the person who has so much drive he can't seem to find his "off" button at night! But whether one's need is to speed up or slow down, the understanding that man is the expression of Mind's orderly activity brings the needed adjustments. All the regulating, preserving, comforting, and propelling force in the universe truly belongs to divine Mind, Spirit, and so is never in the grip of matter. Christian Science assures us that there is no condition beyond the remedial power of Christ, Truth. Mrs. Eddy says of the fact of Truth's power: "It imparts a healthy stimulus to the body, and regulates the system. It increases or diminishes the action, as the case may require, better than any drug, alterative, or tonic."³

When an opportunity for wider usefulness comes along, some may think, "I haven't the energy to see it through." The willingness to serve God removes this liability. Man is neither strong nor weak materially. He is never less than the reflection of God, of the one infinite power. Man goes "in the strength of the Lord God."⁴ It is never a frail, inadequate, material body that stands in the way of one's spiritual progress; it is the erroneous sense of a selfhood apart from God, a sense that spiritual understanding removes.

Even if we lack spiritual vitality so severely that we sink into discouragement, we cannot possibly come to the place where some bit of spiritual understanding we've gained will not rescue us. We need only open up to Truth and desire it. Then, responding to the first inspiration, we soon find that more comes to sustain us, to get us back on our feet spiritually.

We can't hope to successfully meet our obligations to God

without a continuing supply of spiritual energy. Going forward against the down-rushing currents of materiality demands divine strength. And it is always available.

Supported by the knowledge that man expresses the infinite power of creative Mind, one can refuse to let any contrary false belief weaken him. Man is inseparable from the inexhaustible energy of Spirit, and therefore his vitality is immense; indeed, it is limitless.

¹ See Mary Baker Eddy, *Pulpit and Press*, p. 36; ² II Tim. 2:15; ³ *Science and Health*, p. 420; ⁴ Ps. 71:16.

Inversion or reality?

PERSIS E. ZUBER

Have you ever stood on a clear, windstill day at the edge of a lake and marveled at what is mirrored from the other side? Each object, each detail faithfully represented—upside down! If we had no other evidence and our total view were limited to the images in the water, we might accept the inversions as real. But once we see the whole view, we can smile at the deception.

So it is with the material, enigmatic view of man and the universe. From the very limited standpoint of human understanding, life may sometimes seem to be one vast sea of misery, disease, and hopelessness, with only occasional instances of happiness, health, longevity. Yet the Bible states with authority that God, in His infinite allness, created only good and was satisfied with His work. Two very different portrayals! Which of the two we believe determines to a great extent what we are experiencing.

The Founder of the Christian Science movement, Mary Baker Eddy, made a stunning discovery: that the mortal span, happy or otherwise, is not ultimate reality but an inverted picture compiled from the allegations of the senses. It is mirage—error in thought resulting in error in experience. But Mrs. Eddy doesn't stop there. Stripping away the material picture, she shows us man's real identity as the faithful expression of God, Spirit—eternal, upright, spiritual. The following passage by Mrs. Eddy summarizes these truths. Called "the scientific statement of being," it is read each Sunday in every Christian Science church and Sunday School: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."¹

There are not two of man—one spiritual and complete, the other mortal and incomplete. Nor did God first make man upright and then allow him to lapse into his antithesis. If we would heal or be healed, we need to disprove the material picture, the false view, and supplant it with the view of man as the spiritual representation of God, until all trace of error is erased in consciousness. Then we discover we have never been anything less than upright, whole as God's ideas—manifesting the holiness of our heavenly Father.

Every statement of truth in Mrs. Eddy's writings elucidates and furthers healing. We can prove the efficacy of this sanative method individually if we approach it humbly. Inspiration enlightens us as the truths of Science are *thought*, not just thought about. Healing then follows.

Christ Jesus lights our way out of materialism into the conscious realm of Soul. He permitted no inverted images to cloud his clear perception of man. Seeing only the truth and evoking the evidence of it, he released the suffering and raised the dead. "Ye shall know the truth, and the truth shall make you free,"² he said. This promise includes us all.

Healing is not a heavenly gift practiced by few and received

by few. It is available to *everyone*—no exceptions. Its power is activated by the uncovering of one's true, spiritual, and only identity as God's gloriously complete idea. Healing is not promoted by dwelling upon inverted images in the guise of decrepitude, discouragement, resentment, fear, envy, greed, and the like.

Christian Science is not mere theory. It is demonstrable truth. It challenges us to prove reality here and now. We cannot expect to rise very high out of the mists of materiality without proving that we understand their illusory nature. "Befogged in error (the error of believing that matter can be intelligent for good or evil)," Mrs. Eddy writes, "we can catch clear glimpses of God only as the mists disperse, or as they melt into such thinness that we perceive the divine image in some word or deed which indicates the true idea,—the supremacy and reality of good, the nothingness and unreality of evil."³

Truth is, and as we prove it, we advance into higher regions of perception, finally to gain dominion over all that is finite. In realizing the truths of Science it is important to keep spiritual man and the spiritual universe ever fresh and upright in thought. We must refuse to be duped, to be taken in by inversions of reality, though they may appear enticing.

When examined in the light of Spirit, all the miseries of mankind, poignantly real as they may appear to be, have no more truth than a lie—none at all! A lie can never be proved real; it remains only an inversion of truth. But we can instantly change our view (and our experience) by rejecting the inverted picture and replacing it with the truth. The reality was never really absent—only obscured. As we align ourselves and our thoughts with Truth, we see this very clearly.

¹ *Science and Health*, p. 468; ² John 8:32; ³ *Science and Health*, p. 205.

Our living trust

M. JANE WATTS

In general terms a living trust is an arrangement by which an individual may set aside some of his assets, so that initially the income and later the principal may be paid to his beneficiaries.

Do we have the opportunity to benefit from a kind of living trust? Right now! Because God is eternal Life itself, we might think of ourselves as the beloved beneficiaries of our Father-Mother God's living trust. It is an irrevocable trust. Our dividends are vital, spiritual ideas, and they are ours to use each day. "God gives you His spiritual ideas," Mrs. Eddy writes, "and in turn, they give you daily supplies." And further on, "What a glorious inheritance is given to us through the understanding of omnipresent Love!"¹

The most important benefits of this living trust are the ever-presence of God and our consciousness of this presence. We can never be bereft of that tender, infinite Love. Our relationship with God is intact. Mrs. Eddy explains this relationship's permanency: "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven."² Then our inheritance reflects His goodness, the omniactive, inexhaustible divine Principle.

At one time I had given up my apartment in order to stay at the home of some friends while they went on an extended business trip. The day approached for their return and I was in a quandary: Do I go out and look for a new apartment even though I can't really afford one? Do I advertise for other house-sitting jobs? Who will give me some references? I panicked. Left unchecked, this fear would have seemed to disinherit me.

I was just beginning to learn through Christian Science the

importance of turning immediately and only to God for help. As I firmly quieted fear, acknowledging God's allness and full control, peace began to return, and with it my willingness to listen for His direction. He knows what, in reality, I already have: home, joy, completeness—everything needed. I claimed my inheritance and knew it would be fulfilled.

Within a day a call came from someone I had not previously met. She had heard I was available for house-sitting and asked me to come to her house the same weekend the first family was returning. The provision of home and supply in this manner fully met my need and brought blessings I could never have dreamed of.

God's law of good is operating in behalf of each of us, because we are, in truth, His perfect spiritual ideas. It's very clear that His blessings can never be used up, stolen, become devalued or wiped out by human miscalculation or manipulation, be diverted to paths other than those God has appointed for them. Our inheritance is intact.

One cannot set out to become rich or to rise to great power through the benefits of this living trust. Such a motive will set one's feet on the same path followed by the prodigal son—the one leading to anguish, despair, and loss. It will keep us turned away from the good that is here already for us.

We recognize our inheritance and enjoy it as we are meekly receptive to the spiritual ideas, the pure thoughts, of God. His goodness is expressed in ways as diverse and myriad as there are human needs. The restoration of health, the ability to express moral courage, a home, companionship, employment, sustenance—all are included in our living trust because all are the outcome of spiritual ideas.

¹ *Miscellaneous Writings*, p. 307; ² *ibid.*, p. 151.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

The growth we need

For several years there's been an active debate over questions of growth, including population growth, industrial and economic growth. Such quandaries facing mankind must be seen, ultimately, to have only metaphysical answers. And when these answers are found, proper human conditions will come about as a result of spiritual understanding replacing mortal reasoning.

The growth we need is spiritual growth. This is the only authentic growth, the only God-initiated and God-permitted growth. Genuine growth is impelled and forwarded by God. To begin growing from a spiritual basis, rather than from a material, temporal basis, is the new birth.

Spiritual growth is the enlightened sense of God's endless unfoldment of His divine nature in man and the universe. It is not something that happens to God but something that happens to us as we move ahead in the understanding of God. Mary Baker Eddy says of immortal Mind, God, "This Mind, then, is not subject to growth, change, or diminution, but is the divine intelligence, or Principle, of all real being; holding man forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good."¹

Humankind get into difficulties by thinking only materially about growth. They run into restrictions, depletion, imbalance, as well as conflict between competing areas of material expansion. A merely material sense of development—growth that's undirected by Principle and Love, God—is at the back of great disparities in wealth, and accompanying injustices.

Modern industrial societies are growth-oriented. The concept can seem very exciting. But to be beneficial all around, growth

must be spiritually prompted. Merely material values always resist the true welfare of mankind.

Mortal mind—a false consciousness that claims to have life and energy but in fact is dead and impotent—may claim to grow or to cause growth. It may sometimes seem to be more active this year than last, or threaten to be more visible next year than this. Christian Science alerts us to the arguments and would-be stratagems of mortal mind, which claims to extend itself destructively and to materialize progress. Science turns us to the divine fact that we are not finite personal entities vulnerable to destructive beliefs but are immortals, expressing the life and liveliness that come from God. The life of Christ Jesus amply proves this.

Mortal mind's supposed growth may appear to take many forms. But when we understand that divine Life is the initiator of all action and the governor of all growth, then we handle and heal destructive claims of material growth—or growths. We prove the emptiness of the claim that a seed of mortal thought (of a mortal fear, or of a biological belief that there is substance in matter) can germinate and grow into a tumor or a cataract, or into anything else injurious. Who or what made that seed of mortal thought? Christian Science answers that such seeds are unreal and insubstantial and have no basis from which to extend themselves.

"Growth," Mrs. Eddy says, "is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God."² Is this the kind of growth we're interested in, that we are seeking, that we are believing in? This is the growth—God-governed growth—that is valid and that must be of dominating concern to us. Such growth is beneficent, progressive, healing. Continuous. Irresistible. The Psalmist pictures it this way: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God."³

Of first importance is our individual sense of the new birth, our own spiritual rebirth. This means shifting our thought from a physical to a spiritual foundation, from a temporal to an eternal premise. It means letting our life conform to the divine law

of Life until we permanently put aside the belief in mortality. The new birth evidences itself first in human improvement but finally is seen in a wholly spiritual context. Mrs. Eddy says of it, "Time may commence, but it cannot complete, the new birth: eternity does this; for progress is the law of infinity."⁴

Growth, seen in the light of Christian Science, is a truly wonderful concept. Through working with the teachings of Science we can begin enjoying the delights of spiritual growth and begin avoiding the potholes that pit the road of purely material progress. Ultimately we'll realize that growth is not a shifting from less to more, from imperfection to perfection, but the ever-blooming consciousness of God's divine completeness present everywhere and forever.

GEOFFREY J. BARRATT

¹ *Miscellaneous Writings*, pp. 82-83; ² *ibid.*, p. 206; ³ Ps. 92:12, 13; ⁴ *Mis.*, p. 15.

The right to be unafraid

Basic human rights. More and more people are seeking them. And the perception of just what constitutes a "right" is broadening.

What is a human right? By what authority does a perceived need become a right? Often when a given activity is felt to be progressive for society and deeply just for the individual, it is described as a "right." But what we are really saying is that justice, compassion, integrity, have impelled us to call for a wider recognition of certain basic values.

Many nations uphold such rights. Various statesmen have called for fuller awareness and implementation of these rights. Franklin D. Roosevelt, for instance, shared some insights that touched on his vision for the future. In a message to the United States Congress—widely known as his Four Freedoms Speech—the President spoke of four essential rights: freedom of speech and expression; freedom to worship God; freedom from want; and freedom from fear.¹

Some desired freedoms could be called human rights by virtue

of the fact that they are underpinned with a spiritual truth. The right to be unafraid is supported by such a truth. This right is not generally being addressed—at least not adequately—by most of those who hope to promote human progress. It is an essential right that grows out of a cardinal truth of being—the fact that, as God’s likeness, man is fearless. Few rights are more needed than this elementary right of freedom from fear.

Efforts to help mankind often deal with symptoms rather than causes. This is sometimes the case in securing what people frequently refer to as basic human rights. Mankind will be deprived of far fewer of these rights when their liberation from fear is more effectively established. This is an attainable right. Christian Science shows us how to claim it.

Freedom from fear is found in a better understanding of God. Many people associate God with love. A more thorough recognition of what it actually means for God to be Love itself, heals fear. God is a loving God. But this only hints at the fullness of what is meant by defining Love as the sole power of reality. God is pure, divine Love. His substance is infinite, ever-present, perfect Love. Love has no opposite, no lack, no limitation.

Fear is the belief that Love is not All. It is the ignorant, aggressive mortal argument that man can be placed in an insecure position—uncared for by the eternal presence of divine Love. Fear is an attempt of mortal thought to cover up man’s right to know that he is blessed and watched over, sustained and preserved, by God’s unfailing goodness. Such a false, mesmeric state of thought is predicated on the belief of Love’s absence.

At the base of much of the world’s suffering and lack is an ignorance of Love’s presence. Fear is powerless—without substance, unreal—in Love’s allness. John tells us, “God is love; and he that dwelleth in love dwelleth in God, and God in him.” And he affirms, “There is no fear in love; but perfect love casteth out fear.”² Time and again when Jesus healed he addressed the individual’s right to be free of the imprisoning claims of fear. “Fear not,” “Be not afraid,” were his commands to those whose frightened lives were symptomized by lack and sin and ills. But how? How could a command to be unafraid free those troubled people?

Their fear disclosed their blindness to the truth that Love is the only power. Christ Jesus knew that Love is all power, and this spiritual enlightenment dissolved the darkness of belief in an evil presence. Basic to Christian Science healing is the dispelling of the patient's fear. Whether the patient is an individual or the community—or even the world—we must wipe out the lie that infinite Love is somehow opposed by a power called fear. “Christian scientific practice begins with Christ's keynote of harmony, ‘Be not afraid!’”³ writes Mrs. Eddy.

This “keynote of harmony” is not a hopeful request. It is a demand of the Christ. The essence of this command is God's message to consciousness that Love is supreme. You have a right to be free of fear. This right is not granted by government—or any other institution. It is God-granted. It cannot be withdrawn by mortal belief. “Love is the liberator,”⁴ insists Mrs. Eddy. A clearer understanding of God, demonstrated, always frees. It never imprisons. Theological concepts that frame Love as a god who allows discord or inharmony—one who would permit his creation to suffer—have misread God's nature and therefore man's rights. Such concepts are false. Such a god is not the God Christ Jesus proved to be Love.

There are many admirable efforts in the world to encourage the recognition of human rights. Sometimes these rights would seem to meet with intractable mortal resistance. But when a right is rooted in divine Love, no power is capable of successfully opposing it. And no human right is so abused or human need so great as the right to freedom from fear.

Those who love the Christ and its irresistible power—its ability to reach deeply into consciousness and bring healing—have a marvelous opportunity to contribute to both individual and collective progress. While rigid mortal thought may obstruct human efforts to extend and expand the rights of people, the Christ overrides the belief that Love can be opposed. Even today—throughout the world—it whispers gently into consciousness an inalienable right, “Be not afraid.”

NATHAN A. TALBOT

¹ Message to Congress, January 6, 1941; ² I John 4:16, 18; ³ *Science and Health with Key to the Scriptures*, p. 410; ⁴ *ibid.*, p. 225.

The most beautiful thing

Gertrude E. Velguth

A young woman and her nephew were gazing at the vibrant colors of a northern Michigan sunset. The sun was setting over a crystal wilderness lake bordered by the deep green of pine and hemlock against scarlet maple and golden poplars.

The hikers stopped to rest on the white sand shore. Silently



they breathed in the beauty of it all. After a while the aunt whispered, "Did ever you see anything so beautiful in all this world!"

Jack hesitated, picked up a pebble, tossed it into the water, and watched for a moment the circling ripples. "Yes, Aunt Nell, I *have* seen something even more beautiful."

Jack paused. Something told his aunt not to ask, "What?" but simply to wait till he was ready. Then he went on.

"After Mother died, Grandma came quite a lot to help Dad and me. Of course, I was still not much more than a baby, but I wasn't so young that I didn't love to have her come. The whole house—well—it just warmed up the minute she opened the door.

"Then, one afternoon, after she put me to bed for my nap, she didn't go right home as she usually did. When I woke up, she was standing by my bed. She leaned over and looked down at me. She didn't say a word. She didn't touch me. But the look in her eyes, *that* was the most beautiful thing!"

Aunt Nell continued to look quietly out on the sunset. She and Jack were students of Christian Science, so there was a deep bond of understanding. "I'm reminded," she said, "of something Mrs. Eddy says in *Miscellaneous Writings*. It goes like this: 'A radiant sunset, beautiful as blessings when they take their flight, dilates and kindles into rest. Thus will a life corrected illumine its own atmosphere with spiritual glow and understanding.'¹ Grandma lives 'a life corrected,' don't you think? A disciplined life. She lives to the very best of her understanding the rules of Christian Science. She lives to love and to be wise. It shows. It's beautiful. I agree, Jack, it is the most beautiful thing."

Repeatedly Mrs. Eddy expresses in her works deep appreciation for nature's beauty. She speaks at one point of the human concept of beauty: "It is next to divine beauty and the grandeur of Spirit. It lives with our earth-life, and is the subjective state of high thoughts."²

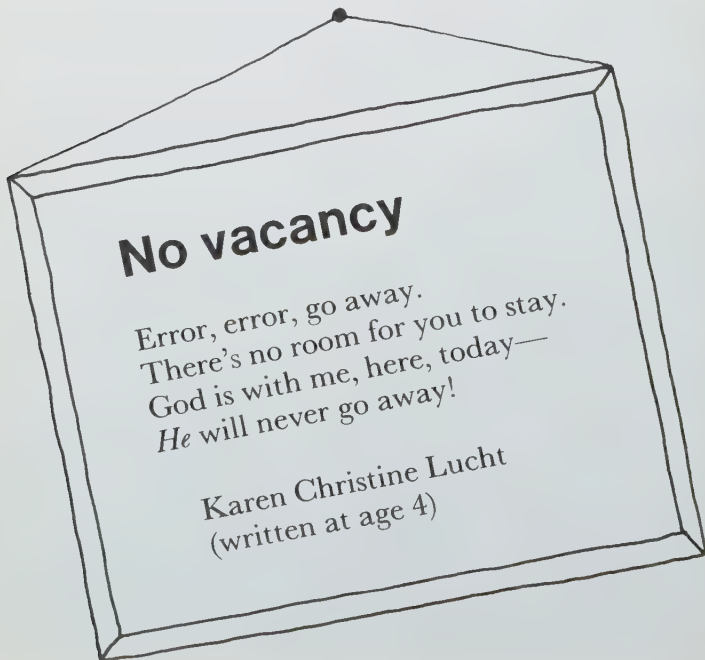
It's a two-way street. The transient beauty of the physical world and of material objects and things makes us long for a higher, more permanent, satisfying sense of beauty. Spiritual

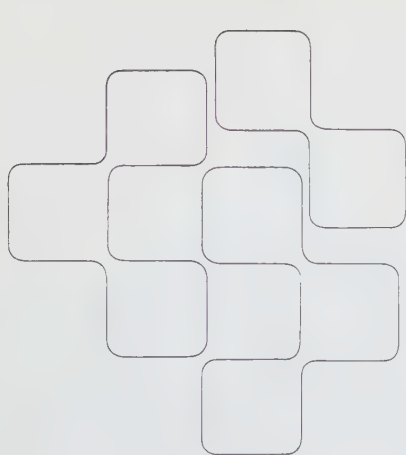
beauty, the beauty of holiness, of health, of Love with its vitalizing power, elevates and refines our material concepts. So, although beautiful objects and scenes enhance human experience, it is the living beauty of Love that's the ultimate, the most beautiful thing.

Christ Jesus fully illustrated the grandeur of Love, overcoming not only sin and its devastating effects and all forms of sickness, but death itself. By his perfect exemplification of man's unity with God, he showed that each of us is, as Paul writes, "the temple of God," where "the Spirit of God dwelleth."³ How beautiful to realize that we can actually entertain within us, within consciousness, "the Spirit of God."

The most beautiful thing is by no means confined to a specific spiritual revelation. A divine truth, necessary to the solution of a problem at any given moment, is the most beautiful thing that can appear anywhere at any time.

¹ *Mis.*, p. 356; ² *ibid.*, p. 86; ³ I Cor. 3:16.





"CAN I
AFFORD TO
COMMIT
MYSELF TO
CHRISTIANITY?"

Mary Baker Eddy, in her *Miscellaneous Writings*, tells a story that helps answer this question. And perhaps it relates to one's thoughts about joining The Mother Church, too.

"Admiral Coligny," she writes, "in the time of the French Huguenots, was converted to Protestantism through a stray copy of the Scriptures that fell into his hands. He replied to his wife, who urged him to come out and confess his faith, 'It is wise to count the cost of becoming a true Christian.' She answered him, 'It is wiser to count the cost of not becoming a true Christian.'"

Members of The Mother Church are committed to deep love and gratitude for Christ, Truth. They strive to embody this love in their lives. And they welcome your joining them in their commitment, whenever you feel ready.

You can get an application form from any branch church clerk, Christian Science Reading Room or Christian Science practitioner. Or write to:

Clerk of The Mother Church
The First Church of Christ, Scientist
Christian Science Center
Boston, MA, U.S.A. 02115

Testimonies of Christian Science Healing

[Original in German]

I was led to Christian Science through my mother's healing of high blood pressure. Upon the recommendation of the doctors, she traveled to the capital city of our state, because the lowlands were considered better for her health. There, through an acquaintance, she was brought to a Christian Science practitioner for treatment through prayer. When we visited Mother in the winter, we became acquainted with the practitioner, who explained Science to us. We went to the church services of a group of Christian Scientists there. After that we bought *Science and Health with Key to the Scriptures* by Mary Baker Eddy and were told of the benefit we would receive if we studied it. We read now and then in it, but we didn't study it. It wasn't until some years later that several people were healed in our city through Christian Science. Thus this teaching became known here. Upon the recommendation of the practitioner, we and some friends began holding church services. Since then we have studied the Bible Lessons from the *Christian Science Quarterly* regularly and held weekly meetings.

Through a better spiritual understanding I soon became free of headaches, which I had had almost weekly, and I am free of them to this day. Colds, also, which I had always had in the winter, became more and more infrequent. Indigestion and constipation, from which I had always suffered, completely disappeared through the transformation of my thought; I have become free from these illnesses.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

I had always been afraid to speak in public. But when I read of Moses' experience in Exodus (see 4:10-12), it became clear to me that God puts words in *my* mouth as well, and I realized I did not need to have any fear. Since then I have always felt free to speak in public when it was necessary or when I wanted to share accounts of healing with others.

I have applied Christian Science with success, whether at the factory or in the business world, as well as in our family circle. I had adequate income after serious lack when I read one morning in the Bible Lesson these words (I Pet. 5:7): "Casting all your care upon him; for he careth for you." Soon everything worked out well.

One night during summer vacation, I had symptoms that appeared to be a severe heart attack. We were alone in the house. My wife and I immediately declared the truth that my life did not depend upon a physical organ, but on God. We worked with "the scientific statement of being" on page 468 of *Science and Health* and fervently prayed the Lord's Prayer, with its spiritual interpretation, given on page 16. We clung to God and affirmed His omnipresence and omnipotence, declaring that God is the only Life. Toward daybreak I was again completely free. I am deeply grateful to my Father-Mother God for this healing.

Through the daily study of Christian Science, and through applying it, our lives have completely changed. We have given up worldly pleasures, which we had always enjoyed before. I stopped smoking. Now we dedicate our spare time to the work of the group of Christian Scientists here.

EDGAR GEISS
Ijuí, RS, Brazil



Christian Science has brought me a deepening awareness of the dominion God gives to His idea, man, and the loving authority God has over all His creation.

Raised in a family of Christian Scientists, I attended the Christian Science Sunday School. The teaching in the home and Sunday School brought freedom, success, and healing to my life

while I was growing up. But it was not until I became an adult and married that I began to realize that a deeper understanding of God was requisite.

After several years of marriage I became pregnant and decided to have the baby at home with a Christian Science nurse in attendance. The months preceding the birth were filled with study of the Bible and *Science and Health* by Mrs. Eddy. I was beginning to learn that man is a spiritual idea, always living in God, and created by Him alone. Man is never a personal creator but bears witness to the perfect expression of God, Life.

Right before the child was born I was apprehensive, but the Christian Science practitioner, who was treating me, repeated the Lord's Prayer out loud with me, and a sweet calm and assurance replaced any fear. The birth was quick, harmonious, and free from pain, and there was a wonderful feeling of God's presence and complete control of the situation. Because of the joy from this experience I wanted class instruction in Christian Science, and this strong desire was fulfilled several months later.

The past few years have been filled with spiritual growth and deeper convictions of the healing power of Christian Science.

One evening our child became very ill with a high fever and was delirious. I had a dreadful fear of her passing on and called a practitioner, who lovingly agreed to pray. Throughout the night, whenever I became overwhelmed with fear, these words from a hymn in the *Christian Science Hymnal* would come to me (No. 53): "Everlasting arms of Love/Are beneath, around, above." It became clear to me that God was right there with us and we could never be outside His protection and love. Love was tenderly caring for the child, maintaining her perfection, and revealing this Christ message to me. Because God knows and has made only good, His creation can only be conscious of good; and this truth has a healing effect.

About an hour before the morning, both the child and I fell asleep. When we awoke, there was no evidence of the illness of the night before. We rose, had a normal active day, with no fatigue or need for convalescence. This showed the importance of casting out fear as the first step in prayer, and the need to turn away from viewing matter as real or authoritative.

tive. When we know that God, Truth, is the healer—not man—healing is always apparent, because perfection is all that God has created.

A more recent healing helped to reveal the nature of man's real substance. For the past several years when I had my teeth cleaned at the dentist's, he informed me that I should have several teeth pulled. I had been learning through the study of Christian Science that because man's real identity is spiritual, man is intact, complete, and nothing needs to be added to him or taken away. I learned that the effect of that truth could bring healing to the human condition.

However, one morning there was an intense pain in my mouth. For several days the pain persisted and made my face and head numb. It was difficult to eat or to think of anything but this pain. Through prayer I endeavored to be aware of man as God's perfect image. But there seemed to be no relief, and I began to think maybe I should go and have the teeth pulled. I wanted to do what was right and realized the need to listen for direction from God.

While reading the weekly Bible Lesson from the *Christian Science Quarterly* I saw this statement in *Science and Health* (p. 508): "The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it." For the first time I realized that intelligence and substance are synonymous and are both descriptive names for God. Then, there can be no pain in substance because there is no pain in intelligence; and I took "a thought" to apply to my own true nature as God's idea. Because God makes only good, there is no pain—in God, Mind, or in His idea.

I held firmly to this healing truth all the rest of the day. Whenever the pain seemed present I knew that I could only be conscious of my spiritual substance, which is harmonious, because that is all God knows.

Sometime that day the pain just disappeared, and the problem has never returned. During a recent visit to the dentist for teeth cleaning, he remarked that my teeth and gums were in excellent condition.

I'm grateful to be gaining spiritual conviction and understanding of the fact that what God sees and knows as true of His

creation transcends any human, material opinion or verdict. And I'm grateful for the precious, healing Christ message revealed through Christian Science, which reaches out to all mankind to awaken, bless, and regenerate with truth. This message offers concrete proof of God's present care and power.

(Mrs.) MARION SPELLA
Milwaukee, Wisconsin



After a frail and sickly childhood that left me wondering if my needs could be met by medical means, my brother told me about Christian Science. During secondary school he was going with a girl whose family were Christian Scientists. He would come home from a date with her and talk enthusiastically and at length about these teachings. I sat quietly and listened but was at first prejudiced because of what some well-meaning but misguided people had said about this religion.

Since I had given up using medical means, I started an investigation by reading the *Sentinels*. I found what I read deeply satisfying. This led me to the study of *Science and Health* by Mrs. Eddy. After reading the book and beginning the daily study of the Bible Lessons in the *Christian Science Quarterly*, I began to realize that Christian Science was the truth for which I had been searching. Since then I have never wavered from total reliance on Science. As the Psalmist puts it (Ps. 84:2), "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

Sometime during my introduction to Christian Science I was healed of chronic constipation I had had for as long as I could remember. The healing came about so effortlessly that at first I didn't realize I had been healed. Mrs. Eddy says (*Science and Health*, p. xi), "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation." I was healed of physical frailty just as naturally.

Another shining example of the healing efficacy of Christian Science occurred many years later when our younger daughter was about nine months old. One cold winter evening, when the children had been put to bed, we sat down in the living room to read. The crib of the younger girl was in a bedroom adjoining the living room. After a while my husband said, "What is that strange noise?" I went to the bedroom to see. I could not believe what I was hearing. The noise was the baby breathing!

I quietly sat down and turned immediately and wholeheartedly to God in prayer. I affirmed the truth about the child, that she was the child of God, created by Him, cared for and watched over by Him. As His spiritual idea, she could not be the victim of false laws of exposure, contagion, or infection. I recognized that even now her breathing and functioning must be harmoniously controlled by God.

As I was praying, my husband, who was not then a student of Christian Science, was pacing the floor. After a few moments he asked if I didn't think we should call a doctor. I told him I had full confidence in Christian Science to meet the need. As I continued to pray for the baby, her breathing became more normal. My husband stopped pacing and sat down. As I continued to pray, his fears were sufficiently calmed that he felt he could go to bed.

I knew I could not sleep until I had full peace of mind, and so I prayed until I found it. By that time the child was much quieter. When I went to bed, I knew with such certainty that God was in control and that I could trust Him to care for His own child, that I slept peacefully for the rest of the night.

The next morning our daughter was completely and permanently healed. I am unspeakably grateful to our dear Father-Mother God for all His goodness.

(Mrs.) LEOLA C. LOWERY
West Linn, Oregon

In July 1976 I had a wonderful proof of God's omnipotence. I'm referring to protection from two tornadoes, which passed over Canton, Illinois, at one hundred miles an hour.

We had twenty minutes warning of the danger to come. My family joined me in the basement five minutes after the whistle blew indicating the presence of a tornado in the area. The three of us prayed aloud, affirming the omnipotence of God, even shouting, as the wind roared, lightning flashed, thunder rumbled, and the water rolled in newly cracked windows. I felt God was here ahead of the storm, as my mother had often said in past storms.

As the noise subsided, we left the basement and ventured outside to check on our house and other concerns. Neighbors were all out doing the same. Garages were gone, outbuildings turned upside down, huge trees ripped up, and some were on top of the houses. A careful check into damage revealed four shingles off the roof; a peak over the attic had been torn off and blown into the street; one tree was blown down in the yard; and two windows were cracked.

We felt that only by our prayers and the prayers of others did we survive with such little damage in the midst of such destruction. An important result is the fact that I have realized complete confidence in the presence and allness of God. This has been especially helpful to me as a teacher in the Canton schools with our many tornado warnings and drills.

I am deeply grateful for Mrs. Eddy for her discovery of Christian Science—the law of God, good, which Christ Jesus, the Master, demonstrated. Also, I express appreciation for all the devoted workers in Christian Science, especially the practitioners.

I have been blessed by being reared in a family of Christian Scientists, and as one of six children who depended upon Christian Science for every need, I have witnessed a number of healings through prayer.

When I was quite small, I fell down basement steps and was severely injured. It appeared that my neck was broken; however, my mother immediately called a practitioner, who prayed for me, and I was healed.

As a student in school, I was seldom absent. Any sickness was quickly healed. In my first year of teaching, I felt overburdened and became despondent, as I thought I could not return to teaching. After much prayer and two years, I returned to the field of elementary teaching. I happily engaged in this work for twenty-five years.

By putting church and Christian Science first, I have had my needs supplied, happiness, friends, harmony, and contentment in my life. I can truly vouch for Mrs. Eddy's statement in *Science and Health* (p. 494), "Divine Love always has met and always will meet every human need."

(Miss) MARALYN L. HOLLEY
Canton, Illinois



Early last year our daughter fell while playing, and to all appearances her arm was broken. Though she was in much pain, we were able to quiet her and put her to bed for the night with the assurance of God's love for all His children. We realized that scientific prayer would be the most effective treatment for the child. She responded to God's love for her by making a conscientious effort to declare her true freedom from material conditions of any kind, and was able to have a good night's rest.

Both her dad and I prayed diligently to have a clearer vision of the child's spiritual identity, her only real identity, which includes wholeness, harmony, and painless being. We contacted an experienced Christian Science practitioner for support in this prayer. Much was uncovered that we needed to relinquish—fear concerning medical beliefs, memories of similar situations, and a fear of parental inability to cope.

As a clearer perception of God's all-power and man's ability to reflect this power developed, the child responded by desiring more normal daily activity. By the third day she was writing and doing school assignments with that arm, and by the sixth day she had returned to school.

During this time, the thought occurred that perhaps an X-ray might be useful. After much prayer, we saw that no matter

what might be observed through a photograph, only a human concept would be recorded, not the reality of this child's true being. So the option was discarded. We went on witnessing God's work, complete and uninterrupted.

Though it seemed to take several weeks for our daughter to be totally comfortable climbing on the monkey bars and jumping rope, each of us gained valuable progress in learning to trust God for all healing. The radiant look on the child's face when she could raise both arms above her head without discomfort was so special to see. No one had told her to do this—it just came about as a natural part of the healing.

In *Science and Health* Mrs. Eddy tells us (p. 412), "If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought, silently or audibly on the afore-said basis of Christian Science," and we were grateful for this wise counsel. In our study of the Scriptures and the writings of Mrs. Eddy, both of us had found a particular statement that lent much support to our prayer. I was helped by this part of a sentence on page 304 of *Science and Health*: "This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object . . ."; and my husband, whose concern at that point was with the child's freedom of movement, was encouraged by this (*ibid.*, p. 515): "All that God imparts moves in accord with Him, reflecting goodness and power."

These statements so strengthened our faith in God's ability to heal that we were freed to watch the spiritual progress that led to complete healing. The blessings we have received through the desire to know and demonstrate more of the Christly nature of man are countless. Membership in The Mother Church, and in branch churches in the various communities where we have lived, has been an invaluable aid in helping us grow spiritually. Class instruction in Christian Science has helped us lean more on God and less on materiality each day. We have also been grateful for all opportunities to serve this great Cause of Christian Science, and to have learned the joy of sharing what we are discovering of God.

(Mrs.) JENIFER CAROL WECHSLER
Oconomowoc, Wisconsin

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures.

* If details such as time, place, title, or child care facilities are missing from a church's listing, please see local publicity.

ENGLAND

LONDON—**London** (Sixth): Church, 233 Upper Richmond Rd., 7:30 p.m., Tues., Dec. 12. "The Life That Is Worth Living" (Henniker-Heaton)

MERSEYSIDE—**Southport**: Church, Lord St., W., 8 p.m., Fri., Dec. 8. ‡ "The Life That Is Worth Living" (Henniker-Heaton)

WEST YORKSHIRE—**Leeds** (First): Church, Headingley Ln., 7:45 p.m., Mon., Dec. 11. "The Life That Is Worth Living" (Henniker-Heaton)

SCOTLAND

STRATHCLYDE—**Greenock**: Church, Campbell and Newton Sts., 3 p.m., Sun., Dec. 10. "The Life That Is Worth Living" (Henniker-Heaton)

MALTA

Marsa: Church, 27 Timber Wharf, Sun., Dec. 3. "The Search for Life" (McGrew)*

UNITED STATES

(Week of November 19 to 25, some earlier dates and a later date)

CALIFORNIA—**Corte Madera** (First, Larkspur): Recreation Center, Tamalpais and Eastman, 8 p.m., Fri., Nov. 24. ‡ "The Touch of Spirit" (Clarke)

Glendale (First): High School Auditorium, 1440 E. Broadway, 11 a.m., Sat., Nov. 25. ‡ "A New View of Prophecy" (Thorneloe)

Inglewood: Church, 102 E. Kelso St., 3 p.m., Sun., Nov. 19. ‡ "A New View of Prophecy" (Thorneloe)

Richmond: Church, 2417 Barrett Ave., 3 p.m., Sat., Nov. 25. ‡ "The Language of Soul" (Clarke)

Santa Barbara: Church, 120 E. Valerio St., 8 p.m., Tues., Nov. 21. ‡ "A New View of Prophecy" (Thorneloe)

Santa Monica: Church, 505 Arizona Ave., 7 p.m., Fri., Nov. 24. ‡ "The Law of Christian Science Healing" (Thorneloe)

Whittier (Second): Church, 8705 S. Catalina Ave., 8 p.m., Mon., Nov. 20. ‡ "The Law of Christian Science Healing" (Thorneloe)

FLORIDA—**Indian Lake Estates**: Indian Lake Country Club, De Soto Ave., 3 p.m., Sat., Nov. 25. "Something to Depend On" (Jenks)

Jacksonville (First): Church, 1116 Laura and First Sts., 3 p.m., Sun., Nov. 19. ‡ "No, You're Not Trapped!" (Leever)

GEORGIA—**Atlanta** (First): Church, 1235 Peachtree St. and 15th, 3 p.m., Sun., Nov. 19. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

HAWAII—**Wahiawa, Oahu**: Sun., Dec. 3. ‡ "The Spiritual Basis of Health" (Ferris)*

IDAHO—**Boise** (Second): Valley View Elementary School, 3555 Milwaukee, 8 p.m., Fri., Nov. 24. "See It Like It Is" (Houston)

Coeur d'Alene: Northshore Convention Center, 115 S. Second St., 3 p.m., Sun., Nov. 19. ‡ "Is Anybody at Home?" (Houston)

Pocatello: College of Education Theatre, Idaho State University, E. Terry St., 7 p.m., Sat., Nov. 25. ‡ "See It Like It Is" (Houston)

ILLINOIS—**Charleston**: Church, 812 Jackson St., 8 p.m., Tues., Nov. 21. ‡ "The Power of God" (Rivas)

ILLINOIS (continued)

Chicago (Eighth): Church, 112 E. 44th St., 3 p.m., Sun., Nov. 19.‡ "Responding to the Word of God" (Anwandter)

INDIANA—Anderson: Church, 122 W. Eighth St., 3 p.m., Sat., Nov. 25.‡ "The Power of God" (Rivas)

Attica: Church, 304 E. Main St., 7:30 p.m., Mon., Nov. 20. "Christian Science: The Christian's Best Friend" (Plimmer)

Crawfordsville: Church, 217 S. Grant Ave., 3 p.m., Sun., Nov. 19.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

Richmond: Wilkinson Theater, Runyan Center, Earlham College, National Rd., W., 8 p.m., Tues., Nov. 21. "The Healing of Moral Weakness" (Plimmer)

MICHIGAN—Alma: Chapel, Alma College, W. Superior, 8 p.m., Fri., Nov. 10. "Where in the World Is God?" (McClain)

Benton Harbor: Church, 177 Chippewa Rd., 8 p.m., Mon., Nov. 20.‡ "The Power of God" (Rivas)

MINNESOTA—Minneapolis (Third): Church, 42d and Xerxes Ave., S., 8 p.m., Thurs., Nov. 9.‡ "Claim Your Real Inheritance" (Tuttle)

MISSOURI—Kirkwood: 8 p.m., Mon., Nov. 20.‡ "Life Without Lack" (Mondino)*

St. Louis (First): Church, 475 N. Kingshighway, 8 p.m., Tues., Nov. 21.‡ "Do You Need a Change of Heart?" (Mondino)

NEBRASKA—Omaha (Second): Church, 9515 Blondo St., 8 p.m., Fri., Nov. 10.‡ "Claim Your Real Inheritance" (Tuttle)

NEW JERSEY—Asbury Park: Church, Grand and Fourth Aves., 3:15 p.m., Sun., Nov. 19.‡ "God Is Your Provider" (Alton)

NEW YORK—Patchogue: Church, N. Ocean Ave. and Roe Blvd., 8 p.m., Tues., Nov. 21.‡ "More than a Superstar" (Aghamalian)

OHIO—Canton: Church, 1014 Cleveland Ave., N.W., 3 p.m., Sat., Nov. 25.‡ "The Healing of Moral Weakness" (Plimmer)

Columbus (Third): Sanese Bldg., 6465 Bush Blvd., 8 p.m., Mon., Nov. 20.‡ "Why Spiritual Healing" (McClain)

Chagrin Falls: Church, 20 Walnut St., 8 p.m., Tues., Nov. 7.‡ "Are You Looking in the Right Direction?" (Rivas)

Springfield: Church, 1616 E. High St., 3 p.m., Sun., Nov. 19.‡ "Where in the World Is God?" (McClain)

OREGON—Bend: First Presbyterian Church, 230 N.E. Ninth St., 3 p.m., Sun., Nov. 19.‡ "The Language of Soul" (Clarke)

Corvallis: Highland View Intermediate School, 1920 N.W. Highland Dr., 8 p.m., Thurs., Nov. 16.‡ "The Language of Soul" (Clarke)

Eugene: Church, 1390 Pearl St., 8 p.m., Mon., Nov. 20.‡ "The Touch of Spirit" (Clarke)

PENNSYLVANIA—Philadelphia (Fourth): Church, 5842 Hoffman Ave., 3 p.m., Sun., Nov. 19.‡ "A New Beginning" (Jenks)

Philadelphia (Sixth): Church, 4720 Leiper St., 3 p.m., Sun., Nov. 19.‡ "Diana or Christ?" (Aghamalian)

SOUTH CAROLINA—Greenville: Church, 45 Southland Ave., 8 p.m., Tues., Nov. 21.‡ "Eternity Now" (Fleming)

SOUTH DAKOTA—Rapid City: 8 p.m., Mon., Nov. 6.‡ "Claim Your Real Inheritance" (Tuttle)*

TENNESSEE—Chattanooga: Church, 612 McCallie Ave., 8 p.m., Mon., Nov. 20.‡ "Eternity Now" (Fleming)

Knoxville: Church, 3622 Kingston Pike, S.W., 3 p.m., Sun., Nov. 19.‡ "Eternity Now" (Fleming)

Memphis: Church, 458 N. Perkins Rd., 12 m., Sat., Nov. 11.‡ "Eternity Now" (Fleming)

TEXAS—Houston (Second): Church, 207 E. 14th St., 3 p.m., Sun., Nov. 19.‡ "There's Only One Real Ego" (Correll)

VIRGINIA—Norfolk: Church, 7246 Granby St., 8 p.m., Tues., Nov. 21.‡ "Is Your Heart on Fire?" (Rogers)

Richmond (Second): Collegiate School, N. Mooreland Rd., 3 p.m., Sun., Nov. 19.‡ "Is Your Heart on Fire?" (Rogers)

WASHINGTON—Edmonds: Westgate Elementary School, 9601 220th Ave., S.W., 3 p.m., Sun., Nov. 19. ‡ "Individualizing God's Power" (Pickett)

Seattle (Twelfth): Church, 1700 28th Ave., W., 8 p.m., Mon., Nov. 20. ‡ "Individualizing God's Power" (Pickett)

WEST VIRGINIA—Bluefield: Church, 1409 Augusta St., 8 p.m., Sat., Nov. 25. "Is Your Heart on Fire?" (Rogers)

WISCONSIN—Waukesha: Church, 600 Maple Ave., 3 p.m., Sun., Nov. 19. ‡ "Are You Looking in the Right Direction?" (Rivas)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

VISITORS WELCOME

FORMER HOMES OF MARY BAKER EDDY

1908 1910 *Chestnut Hill, Massachusetts* -400 Beacon Street. An exhibit traces Mrs. Eddy's role as Founder and Leader of our movement -preaching, teaching, writing, and commenting on issues still current.

Visiting Hours

May 1 -October 31: 11:30-4 Wednesdays, Thursdays, Fridays, Saturdays;
2-5 Sundays

November 1 -April 30: closed except by appointment; phone (617)
262-2300, extension 3794, 3795, 3796, or 3797

Closed all holidays except Memorial Day (last Monday in May) and
Bunker Hill Day (June 17)

1875 -1882 *Lynn, Massachusetts* 12 Broad Street, where Mrs. Eddy completed her manuscript for *Science and Health with Key to the Scriptures*. It was while living here that Mrs. Eddy initiated many foundational steps in establishing the Christian Science movement. These include the formation of the Christian Scientist Association; the Church of Christ, Scientist; the Massachusetts Metaphysical College. Here also Mrs. Eddy was ordained as Pastor of her Church.

Visiting Hours

May 1 -October 31: 11:30-4 Wednesdays, Thursdays, Fridays, Saturdays;
2-5 Sundays

November 1 -April 30: closed except by appointment; phone (617)
262-2300, extension 3794, 3795, 3796, or 3797

Closed all holidays except Memorial Day (last Monday in May) and
Bunker Hill Day (June 17)

"IDEAS ON WINGS"

A COLLECTION OF INSPIRATIONAL POETRY

"The thread that traces the history of mankind's worship of God is spun of many strands. One of the longest and strongest is poetry. The language in which men have spoken of God's presence and love . . . has often been a language beyond prose." So opens the foreword to *Ideas on Wings*, a new collection of poems that builds on this tradition.

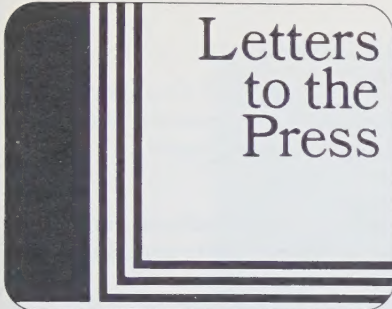
Gathered from Christian Science periodicals of the last decade, the seventy-two inspirational poems are filled with gentleness, beauty, and spiritual insight. Six topics form the framework of the book: direction, comfort, individuality, aspiration, wider vision, and healing. These themes and the varied poems they include help the reader become attuned to *feeling*, as well as thinking about, his unity with God. The foreword, by Rushworth M. Kidder, provides a sensitive commentary on the language of poetry—and on the selections in this book.

Ideas on Wings is bound in a wheat-colored, natural-finish fabric. It comes with a plum-red slipcase overprinted with the dark outlines of willow boughs. Inside, each section is introduced by a photograph by Gordon N. Converse, chief photographer of *The Christian Science Monitor*. The ample white space on each page gives a clean, uncluttered look. And every poem is complete on one page or on two facing pages, which makes it easy to ponder ideas without interruption.

Ideas on Wings can be purchased for \$8.95 at any Christian Science Reading Room or ordered directly from The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

NOTICE TO CORRESPONDENTS

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested to *place their complete addresses on their letters and to write their signatures plainly*. Your cooperation will be appreciated. General mail address for The Mother Church and its administrative offices is: The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115. Telephone: 262-2300 (area code 617). Cable: Church, Boston.



Letters to the Press

From Christian Science
Committees on Publication

The Philadelphia Inquirer
Philadelphia, Pennsylvania

With due respect to the [writer], may I clarify the answer he gave in [a] column? There is certainly far more involved, both theologically and practically, in a Christian Scientist's views on medical assistance than his recent answer implied (*Inquirer*, March 8).

To begin with, Christian Scientists have never been the questionable risks the writer would have people believe, as most major insurance companies would readily testify. Hundreds of such

companies recognize and pay for Christian Science treatment and care in lieu of medical treatment in their group as well as individual contracts.

Incidentally, the lawsuits "nearly every year" mentioned by the writer simply do not exist—or if they do, they involve groups of people other than Christian Scientists. Parents of young children are scrupulously law-abiding. I might add that should a Christian Scientist voluntarily seek medical care he would quite naturally expect in that case (as [the writer] stated) to follow whatever treatment was prescribed.

But the fact remains that countless families have relied safely on Christian Science for three and four generations. Indeed many Christian churches, pastoral counselors, and researchers are rediscovering the wholly practical—even the scientifically grounded—basis of Christian healing, not as an emotional technique or passing fad, but as a natural and powerful dimension of Christian prayer and worship.

R. ROSS COLLINS
Committee on Publication

CHURCH SERVICES AND READING ROOMS

A directory of all Churches of Christ, Scientist, and Christian Science Societies, including the hours of their services and information about their Reading Rooms, appears monthly in *The Christian Science Journal*.

The Mother Church

The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, is located near the corner of Massachusetts and Huntington Avenues.

The Church edifice is open to visitors Mondays through Saturdays from 10 a.m. until 4:30 p.m., and Sundays from 12 noon until 4:30 p.m.

SERVICES

Sunday morning at 10:45, Sunday evening at 7:30 (evening service omitted during July and August), and Wednesday evening testimony meeting at 7:30.

Sunday services in Spanish are held in the Original Edifice at 9:30 a.m., and a testimony meeting in Spanish the first Wednesday of each month at 6 p.m.

A supervised Children's Room is provided during all Sunday church services and the Wednesday evening testimony meetings.

Sunday School for pupils up to the age of twenty at 10:45.

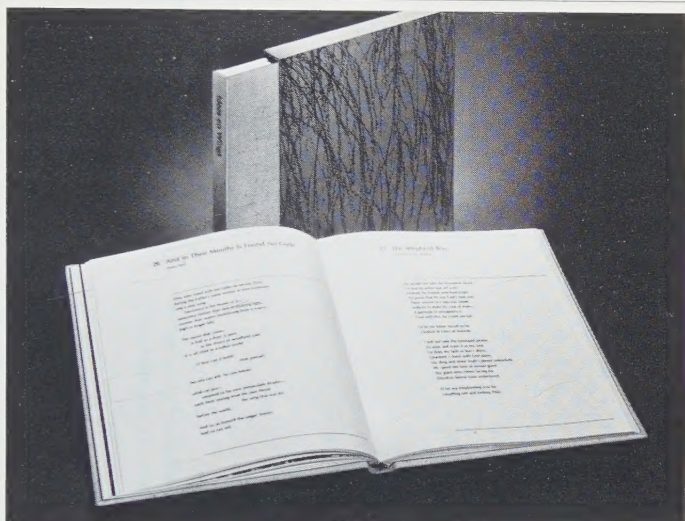
READING ROOMS

101 Belvidere Street (north end of Church Colonnade, Christian Science Center). Open Mondays through Fridays from 7:15 a.m. to 7 p.m., also Wednesdays from 8:30 p.m. to 9:30 p.m., Saturdays and holidays from 10 a.m. to 5 p.m., Sundays from 12 noon to 7 p.m.

194 Massachusetts Avenue (corner of Clearway Street). Open Mondays through Fridays 7:15 a.m. to 9 p.m., Wednesdays until 7 p.m., Saturdays from 8 a.m. to 5 p.m. Closed Sundays and holidays.

541 Boylston Street (across from Copley Square). Open Mondays, Tuesdays, Thursdays, and Fridays from 8 a.m. to 7 p.m., Wednesdays from 8 a.m. to 6 p.m., Saturdays and holidays from 10 a.m. to 5 p.m. (closed Thanksgiving, Christmas, and New Year's Day), Sundays from 1 to 5 p.m.

8 Milk Street (near Washington Street). *Jointly maintained with branch churches in the Greater Boston area.* Open Mondays through Fridays from 8 a.m. to 4:15 p.m., Saturdays from 9 a.m. to 4 p.m. Closed Sundays and holidays.



|| Ideas on Wings ||

A new book of poems
gathered from
the Christian Science periodicals

Some tell of divine direction sought — and found. Some
bring comfort. Others contemplate individuality . . .
aspiration . . . the wider vision. And many rejoice
in healing.

This collection of inspiring poems is one you'll turn to
often. And want to share with friends.

It's handsomely designed with its own slipcase, and
nature photographs introduce each of the six themes.

At Christian Science Reading Rooms, \$8.95.

The Christian Science Publishing Society
One Norway Street, Boston, MA, U.S.A. 02115

To gain a better perspective on these times

The rapid pace of today's changing world challenges many. You can cope, though. You can find a new view of today's events and trends from the unique perspective of a spiritual standpoint.

Two books by Mary Baker Eddy that can be of significant help are *Miscellaneous Writings* and *The First Church of Christ, Scientist, and Miscellany*.



With the *Concordance to the Writings of Mary Baker Eddy*, you can become more aware of what Jesus referred to as "signs of the times." You'll see how Truth is changing things. You'll feel assurance in these advancing spiritual times.

You can learn, too, how to bring healing insight to various disturbed trends in human thought by studying references in Mrs. Eddy's writings on such topics as "crime," "hunger," "strife," "divorce," "materialism."

Your study can show you how to pray for your own and others' benefit. The librarian at your nearby Christian Science Reading Room will be happy to help you in your study. The Reading Room has the books you need.

Miss Frances C. Carlson, Publisher's Agent

One Norway Street, Boston, Massachusetts, U.S.A. 02115